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ETERNITY.

REV. H. BONAR, D.D.

Praise, brethren, praise!
 The skies are rending;
 Praise, brethren, praise!
 The fight is ending.
 Behold, the glory draweth near,
 The King himself will soon be here.
 Eternity is drawing nigh,
 Eternity, Eternity!

Look, brethren, look!
 The day is breaking;
 Hark, brethren, hark!
 The dead are waking.
 With girded loins we ready stand
 Behold, the Bridegroom is at hand!
 Eternity is drawing nigh:
 Eternity, Eternity!

"POORING" THE BRITISH LION.

The Committee of the London Peace Society have addressed a memorial to Lord Salisbury, earnestly requesting Her Majesty's Government to do all in its power to prevent the territory of an uncivilized and unoffending people becoming the scene of reprisals and contentions, of the arena on which the quarrels of its stronger neighbors [England and Portugal] are conducted, and thus inflicting unmerited suffering and misery.

They also add, "We beg leave to recall to your Lordship's remembrance that the principle of Arbitration, which the British Government, to its great honor, was the first to commend to the attention of the Paris Conference of 1856, through the action of Lord Clarendon, was recognized and ratified by the unanimous consent of that august body, and embodied in a Protocol expressed in the following terms: 'The Plenipotentiaries do not hesitate to express, in the name of their Governments, the wish that States between which any serious misunderstanding may arise should, before appealing to arms, have recourse, so far as circumstances might allow, to the good office of a friendly Power.'"

ENGLISH OPIUM.

An English Wesleyan missionary in China gives an account of a recent service at which he was talking to the people who crowded into his chapel of Christ as the Saviour from sin, when an old man stood up and stretched forth his hand, saying, "You tell us of all sorts of good deeds, and exhort us to follow them; but why did you bring this opium? It has me in its grip, and it's killing me." A glance at the old man showed that he was an opium-smoker, very far gone. The people around him told him to be quiet, and tried to make him sit down, and at the same time the missionary, though an Englishman, disclaimed all responsibility for the bringing of opium into China. But the man broke out again. "Ah! it's killing me, and yet I can't give it up." "Better die than ruin your soul by smoking it," was the missionary's answer. But he adds: "Seldom has it fallen to our lot to see anything more thrilling than when the old man reached forth his hands, exclaiming, 'Better die? But I am afraid to die!'"—*Missionary Herald*.

THE EXHIBITION OF 1892 AND RELIGION.

REV. DE WITT TALMAGE, D.D.

During that exposition, the first time in all their lives, there will be thousands of people from other lands who will see a country without a state religion. Let us, by an increased harmony among all denominations of religion, impress other nationalities, as they come here that year, with the superior advantage of having all denominations equal in the sight of government. All the rulers and chief men of Europe belong to the state religion, whatever it may be. Although our last two Presidents have been Presbyterians, the previous one was an Episcopalian; and the two previous, Methodists; and going further back in that line of Presidents, we find Martin Van Buren, a Dutch Reformed, and John Quincy Adams, a Unitarian; and a man's religion in this country is neither hindrance nor advantage in the matter of political elevation. All Europe needs that. All the world needs that. A man's religion is something between himself and his God, and it must not, directly or indirectly, be interfered with.

Furthermore, during that exposition, Christian civilization will confront barbarism. We shall have a greater opportunity to make an *evangelizing impression* upon foreign nationalities than would otherwise be afforded us in a quarter of a century. Let the churches of the city where the exposition is held be open every day, and prayers be offered and sermons preached and doxologies sung. In the less than two years between this and that world's convocation, let us get a baptism of the Holy Ghost, so that the six months of that World's fair shall be fifty Pentecosts in one, and instead of three thousand converted, as in the former Pentecost, hundreds of thousands will be converted. You must remember that the Pentecost mentioned in the Bible occurred when there was no printing-press, no books, no Christian pamphlets, no religious newspapers, and yet the influence was tremendous. How many nationalities were touched? The account says: "Parthians and Medes and Elamites," that is, people from the eastern countries; "Phrygia and Pamphylia," that is, the western countries; "Cyrene and strangers of Rome, Crete and Arabians," that is, the southern countries; but they were all moved by the mighty spectacle. Instead of the sixteen or eighteen tribes of people reported at that Pentecost, all the chief nations of Europe and Asia, North and South America, will be represented at our World's fair in 1892, and a Pentecost here, and then, would mean the salvation of the world.

But, you say, we may have at that fair the people of all lands, and all the machinery for gospelization, the religious printing-presses and the Churches, but all that would not make a Pentecost; we must have God. Well, you can have Him. Has He not been graciously waiting? and nothing stands in the way but our own unbelief and indolence and sin. May God break down the barriers? The grandest opportunity for the evangelization of all nations since Jesus Christ died on the cross will be the World's Exposition of 1892. God may take us out of the harvest-field before that, but let it be known throughout Christendom that that year, between May and November, will be the *mountain of Christian advantage*, the Alpine and Himalayan height of opportunity overtopping all others for salvation. Instead of the slow process of having to send the gospel to other lands by our own American missionaries, who have difficult toil in acquiring